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ESSAY

## Ethical teaching to build a culture of peace<sup>1</sup>

*Docencia ética para construir una cultura de paz*

Ensino ético para construir uma cultura de paz


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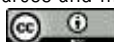
### KEYWORDS

culture of peace,  
teaching, solidarity  
education, globalization,  
society.

**ABSTRACT.** This essay reflects on teaching ethics as a social engineer and builder of a citizenry with a culture of peace in the context of globalization and dehumanization. This study aimed to provide specific guidelines and strategies to consolidate and strengthen the teacher as a social creator and peace builder. Through listening, dialogue, and resolution of those problems of their reality, such as corruption, citizen insecurity, and social irresponsibility, assigning to education the construction of those new ideas that will allow creating a different reality from freedom and peace. as an ethical and supportive domain. Methodologically, this research has been carried out under the qualitative, descriptive, analytical, explanatory, and comparative approach, resorting to world leaders in peace culture issues. It is concluded that a culture of peace and experiential commitment is possible in the field of education focused on the ethical teacher.

<sup>1</sup> The progress of this essay was presented as a draft by David Auris Villegas, at the Congress on Culture of Peace and Violence in Education, Peru 2019, published in book form by Ranulfo Caverro Carrasco and María Antonieta Besaure.

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**PALABRAS CLAVE**

cultura de paz, docencia, educación solidaria, globalización, sociedad.

**RESUMEN.** El presente ensayo, reflexiona sobre la ética docente como ingeniero social, constructor de una ciudadanía con cultura de paz en contexto de globalización y deshumanización. Este estudio tuvo como objetivo brindar ciertas directrices y estrategias para consolidar y fortalecer al docente como creador social y constructor de paz. A través de la escucha, diálogo y resolución de aquellas problemáticas de su realidad tales como la corrupción, inseguridad ciudadana e irresponsabilidad social, asignando a la educación la construcción de esas nuevas ideas que permitirán crear una realidad diferente a partir de la libertad y la paz como un dominio ético y solidario. Metodológicamente, la investigación se ha realizado bajo el enfoque cualitativo, descriptivo, analítico, explicativo y comparativo, acudiendo a referentes mundiales en temas de cultura de paz. Se concluye que una cultura de paz y compromiso vivencial es posible desde el campo de la educación centrado en el docente ético.

**PALAVRAS-CHAVE**

cultura de paz, ensino, educação solidária, globalização, sociedade.

**RESUMO.** Este ensaio reflete sobre o ensino da ética como engenheiro social, construtor de uma cidadania com cultura de paz no contexto da globalização e da desumanização. Este estudo teve como objetivo fornecer algumas diretrizes e estratégias para consolidar e fortalecer o professor como criador social e construtor da paz. Através da escuta, do diálogo e da resolução desses problemas da sua realidade como a corrupção, a insegurança cidadã e a irresponsabilidade social, atribuindo à educação a construção dessas novas ideias que permitirão criar uma realidade diferente da liberdade e da paz, como domínio ético e solidário. Metodologicamente, esta investigação foi realizada sob a abordagem qualitativa, descritiva, analítica, explicativa e comparativa, recorrendo a líderes mundiais em questões de cultura de paz. Conclui-se que uma cultura de paz e compromisso vivencial é possível a partir do campo da educação voltada para o professor ético.

**1. INTRODUCTION**

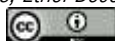
An ethical teacher is anyone committed to the personal and academic progress of their students. Therefore, their pedagogical interaction transcends cognitive teaching toward forming a whole individual in all its aspects. Ethical teaching, therefore, has to do with the experiences reflected by the teacher, where Sabater (2022) refers that "the paradox is that we have to educate others for a world that we are not going to know (...) Teachers must enjoy periods to recycle their knowledge and their pedagogical methods".

Regarding the culture of peace, this refers to an environment without conflict, a situation that obviously does not occur in the current context of humanity, so it is decided to imagine a possible world from the configuration of a project with a view to a full life (Garcia, 2021).

Likewise, ethical pedagogy is fully developed from the notion of social justice, where the teacher interferes for good in the social praxis of the student body and leads them towards self-criticism, as well as "forces us to ask ourselves about the meaning and intentionality of our actions" (Izquierdo & García, 2021, p. 100).

It is known that ethical teaching for peace in the global context, according to Herrero (2021), is in a reconstructive process that proposes us to reflect on what thought has been established in humanity in order not to practice a peaceful and ethical education; everything seems to indicate that politics, the dominant culture, and the media have inserted humanity into a logic of destruction, exclusion, and violence. So then, ethical and peaceful pedagogy does not seem to have a space in higher institutions worldwide since the mentioned factors act everywhere.

A wonderful life begins with a smile, argued our mother, Teresa of Calcutta (1910), prompting us to address these questions: Is a peaceful world possible? What kind of society are we building? What is the role of the



ethical teacher? How do we spread education for peace? Is it profitable to exercise culture of peace? Is it feasible to build a solidary society? Is unity possible in diversity? Are we possibly leaving the habitat of future generations in ruins? Are human beings violent by nature? What is the goal of a culture of peace? King (1929), pretending to respond, commits us to build a culture of humanistic peace.

The purpose of the essay is not to hold the teacher directly responsible for the construction of a homogeneous culture of peace, but to reflect and commit ourselves as a society as a whole to build a universal culture of peace under the leadership of the ethical teacher, opening spaces for analysis and debates that contribute qualitatively to the subject.

From various problems that humanity faces daily; ecological problems, economic-social inequality, ethnic discrimination, global terrorism, among other evils strengthened by the discourse of individualistic competitiveness, consumerism and social confusion that end up paying historical homage to characters who have shed blood in the name of freedom, as well as , to media individuals who appear superior, generating, as Galtung (2011) suggests, a human “attitude, behavior and contradiction” that risks a society lacking solid cognition, towards irremediable self-elimination.

Given this situation, it is possible to exercise the following thesis, the conscious exercise and pedagogical leadership of ethical teaching as a social ingenuity committed to sustainable development make the construction of a culture of peace viable from education toward a universal society capable of coexisting harmoniously and inherit a hopeful space for future generations. It is appropriate then, as King (1929) argued, to do it now, to encourage people towards the eradication of all social injustice to build and be able to inherit a world of brotherhood, understanding that a better world is possible thanks to a culture of peace.

## 2. METHOD

The present work has been carried out under the qualitative approach of the hermeneutic and analytical-reflexive type. Working with an undetermined population allowed us to focus our work on analyzing the bibliographic sources found to ask ourselves the questions more precisely, as well as the objectives, the proposals developed, and the discussions.

Regarding the research materials, we work with information extracted from the internet, specifically from YouTube, to obtain information from global references, and to work with high-impact digital magazines to provide the reader with greater job security in terms of communication, poured into the present.

## 3. ESSAY'S BODY

### 3.1 Problems in educating ethical teachers

At the global level, there is a lack of clear regulations that delimit and severely punish unethical behavior by teachers on issues such as the appropriation of other people's research through plagiarism, attitudes towards students, among others. Failure to stop this situation becomes a problem of teacher reeducation.

Whose educational policies have also not considered the development of ethical regulations that distinguish lawful practices in the digital space. These difficulties are even more relevant when they involve school learning contexts, since the absence of regulations that normalize the behavior of users fosters instances of violation of the student body (Bustos, 2021, p. 90).

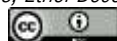
This conflict of good teaching action then makes us question, is an education for peace possible? UNESCO, as the neuralgic conscience of world education, proposes the need to build peace in the minds of men and women as inherent to the human formation. It aspires to anchor respect in its Weltanschauung, to the unknown between individuals and nations, as well as to value the other as well as itself from the educational field, the inexcusable cognitive and emotional space at a planetary level.

Pursuing this discourse of hope, education for peace based on human self-reflection is a paradigmatic nuclear part of education, as suggested by Chomsky (2012), propagandistic for a pedagogy of self-discovery, where human beings question their actions and seek to break with the traditional-negative of life through new moral alternatives that are repeated in the educational world. Thus, it is proposed to change the mentality in the schools, questioning to what level the human being is capable of producing violence? Is it not possible to walk alongside the good ones from the ethical formation of the educational system?

The possibility of socially consummating this education for peace, as a refutation in the face of the adversities of the powerful and toxic who still do not understand that they will also perish if we neglect and give in to the intolerant postmodern discourses of globalization, is to understand the educational system as a tool to peace, which in the case of teaching integrates a commitment or responsibility that includes quality of teaching and what this implies, namely; love, creativity, motivation, self-knowledge, and encouragement with resounding opposition to mental laziness, mediocrity, laziness, creating oneself as a conscious, reflective, self-taught and autonomous person becoming a being with an inescapable social duty, for being a professional, a public servant with rights and obligations. That may or may not facilitate the enjoyment of present and future life thanks to strengthening a supportive education. In this sense, Gluchmanová (2017) proposes that,

It should definitely be the goal of theoretical research in the ethics of teaching and its practical applications to solve not only moral problems within the educational process, but also in relation to the effort to increase the importance, place and position of education. teaching profession in society. However, as long as teachers are not able to reflect on this need and the need to unite the theoretical and practical solution of problems (including ethical ones) in relation to the efforts of the teaching profession, it will be difficult to expect that the socio-economic status teacher's economy in our society changes fundamentally (p. 64).

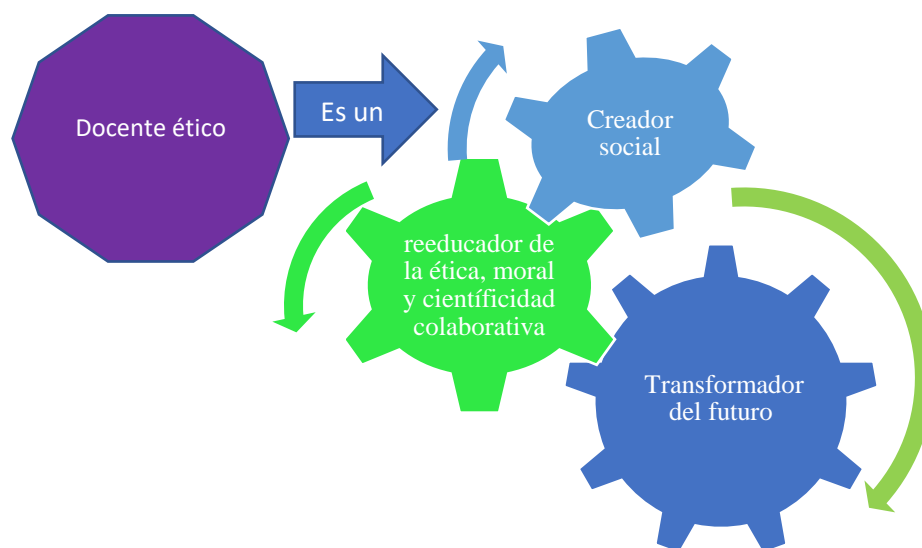
Coinciding with Pérez (2011), new education has to focus on renewed practices that seek the freedom of man towards actions that allow building a universal peace, where the proposals of good action are not stopped for reasons exogenous to the negative beliefs of man as the lack of positivism to change the world. Thus, educational policies and school discourses must be oriented towards a common reflection and integral solidarity coexistence, putting into practice the pacifist trinity proposed by Galtun (2011): conciliation to overcome the trauma of yesterday, dialogical mediation for the solution of conflicts of the present and construction of sustained projects for tomorrow as positive peace. A social plan of educational peace is written here for everyone.



### 3.2 Ethical teaching or social engineering as a central actor of peace

Figure 1

*Characteristics of the ethical teacher*



The social creator, under the approach of ethical pedagogy, breaks the academic-social scene in his treatment of emulating Christ with revolutionary love. Each day, he assumes his role as an educator with respect and dignity, equipping himself with an ethical heritage as a paradigm, which demonstrates his power to generate peace in the personal, social and professional spheres; and with which every individual who intends to reach personal and social happiness counts (Menchú, 2018).

The conception of the life of self-respect to generate respect for his family and friends reflexively leads to a look at the past in educational matters, how the individual was constantly building the present under a respectful approach by positioning himself in any conflict in the other's place. This way of life suggests a future of peaceful praxis, sustainable over time, where the teacher-student relationship suggests "interpersonal relationships deep enough to know well the reality, motivations and interests of the student body, to whom you want to return a positive image of themselves, and it takes time for relationships of trust to be established" (Vázquez & Escámez, 2010, p. 15).

The ethical teacher, in his construction of leader and mediator of peace, necessarily generates spaces in the family and in schools where he demonstrates, puts into practice and trains his attitudes to cohabit in harmony with himself and with others from his inner peace, therefore lives in the mystique of the example, he leads the group in sincere dialogue, forgives and reconciles permanently, as well as putting into practice the fidelity of the couple as the central axis of the incessant construction of the family.

The seed of peace is cultivated and germinates within a family, our small society, as a paradigm, prospers and experiences advances and setbacks around the aforementioned nucleus. In this sense, we see in the current Peruvian context a negative current that indicates that more than fifty women were sacrificed by their partners who once swore to love them.

We start without knowing what peace is. We learn from the experiences and beliefs in the family and the fascinating journey of life, where the social creator provokes a culture of peace that maintains it throughout daily experiences as an innovative routine from the start. The day to completion.

Let's schedule our personal life from the simplest to the most complex, assuming the challenge of becoming a conciliator in conflicts, seeing life under a rule that aspires to family and sustained development, making a testimony of our experiences always ready to serve others, a narrative that encourages the rest to think and see that a family life-community, is a life full of love and understanding (Francisco I, 2015).

It is in the personal sphere where our predisposition to open new spaces of hope becomes latent, where our moral patrimony initiated in the home is built. "Peace begins with a smile", stated Calcutta (2016), a fact that has not yet been taken into pedagogical practice due to the modest domain of emotional intelligence, thus postponing the empowerment of new values that have allowed us to survive.

This same social creator leads a successful professional life, inspires charismatically, generates an ethical passion for responsibility, and respects all ideas and ethnicities enlisted in fine humor that turns the classroom into an academic spectacle that is difficult to leave. The good pedagogical life, generates academic profitability and shows an educating and tolerant speech imitating the classes of Jesus Christ beyond their religious beliefs, simply seeing Christ man in the formation of human beings that guarantees a moral education groomed with peace, superimposing the sharing on the absurd virulent and toxic competition that gravitates today.

Although there is no certainty in these digital times, the educational community under the ethical approach inspired by striving to intrinsically know the students, thus providing meaning to their profession by resolving conflicts, philosophically exercising the practice of non-violence of Gandhi (1869), where the competition that originates frictions in human nature is avoided, and it is forgotten to compare and rejoice with the defeat of the companions.

The commitment of the teacher or social engineer is to himself and to society that becomes evident, considering the aptitude as the work of this through a constant attitude towards growth and humanization.

Self-demand and critical awareness in all professionals, but in particular those involved in teaching; the knowledge or skills must be accompanied by solid ethical training that allows them to judiciously weigh the implications of their actions for themselves and for others.

You are aware that today nothing is enough, but that it is important to take risks knowing that today's educational system is focused only on training successful and not happy people. It is important and fundamental that the professional life of the teacher is fully humanistic, that he deploys all his capacity of associating ideas building paradigms of a being capable of enjoying a happy future.

The fundamental ethics of the professional according to Cortina (2014), is the "ethics of responsibility, of what you assume and of what you do". A teacher is an example of a multitude, an ethical model to be followed by the academic and social community, responsible for the formation of flexible, tolerant, simple, disciplined and persevering students.

The social exercise of the ethical teacher is guided by its own dialectical conditions of society that must scrutinize peace as the north of justice, thus exalting a dignified life by teaching that doing good to others should be something natural and not a practice. forced, assuming respect as the key to sustaining ideas, cultivating global organic generosity.

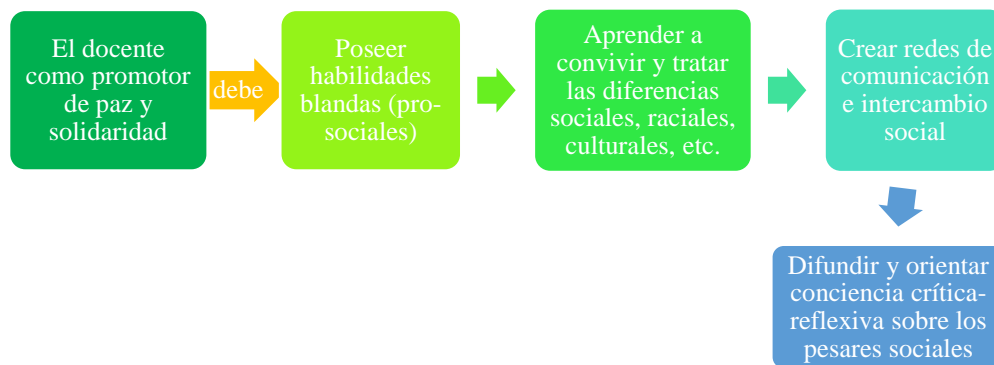
In society as a huge school, as Gülen said, (2015), teachers must find mechanisms to locate the arterial roads of student feeling, where they are directed uninterruptedly towards good living, leaving the mind and activity of the student marked, it is therefore to refine the minds and hearts of those who listen beyond a class, but a life lesson. It is clear that this pedagogical diversity becomes a formidable human advantage and social responsibility for the preservation of a fairer society reflected in daily life, impregnating traces worthy of being imitated as the new social models (influencer) in a new generation (millennial) on the way to generation X.

In short, an ethical teacher is an architect tutor, centered on being, an actor who speaks well of everyone, who builds a supportive family, who never expresses negative events of the student and works "every day to become the best person, to be happy and be obliged to transform people under the same logic" (Bucay, 2014). So, we can say that "both moral practice and moral conscience constitute an indissoluble unit and two necessary and interdependent sides of all activity" (Ramos & López, 2019, p. 188).

### 3.3 Culture of peace as a result of solidarity education

Figure 2

*Pedagogy of peace and solidarity*



Peace, defined by Newton-Evans (2012), behaves and understands from two fronts. The first has to do with external conditions, where all kinds of war and confrontation are eliminated by man. In contrast, the second is linked to the being of the individual, to how he manages his personal well-being and inner peace without conflict. Thus, Newton-Evans challenges us to cultivate the culture of peace in order to be within reach of the enjoyment of citizens, even more so if this culture has been studied scientifically worldwide since the last decade of the 20th century as a transdisciplinary topic and is not has prioritized its interdisciplinary debate in our country.

Now, in the midst of world warfare and, being on time, it is urgent to turn our human principle of survival towards the convalescent mother nature to consciously watch over her, aspiring to harmonious coexistence with our environment, coinciding with the reflection of the great chief Seattle (1855): "every piece of this land is sacred to my people, the green leaf, the sandy beach, the mist in the forest, the dawn among the trees, the brown insects."

Consequently, it is essential to empower from the educational system the cultivation of the responsibility to respect ourselves to bring the benefits of respect towards peace. This is a pending task proposed by the Dalai Lama (2016), "we have the responsibility to bring peace", an inescapable proposal of social duty as we find ourselves in a feverish age where education does not exceed in most cases the vague conception of transmission

of concepts and theories, not focusing on the personal development and self-realization of students for a new socialization where the virtues of each individual in the world are fully visualized (Kárpava & Juárez, 2020).

Precisely, this postmodern status quo invites to uphold the discourse of sustainable development as a utopian manifestation of people trying to create a prosperous planet by resorting to universal cooperative action, trying to put an end to poverty, inequality, discrimination, and the horrors of the planet, betting on practical education of human quality.

Human Rights are innate and inherent to each human being. They raise the flag of peace by writing in their first chapter that we are all born free and equal. It serves as a starting point to be put into practice in each human interrelation, mainly from the educational system where the respect and responsibility to face global disarmament to put out the corrupted fire that would set the entire world on fire is operated sustainably.

It is a participatory democracy based on horizontal reflection as the spearhead to generate peace since this direct system encourages compliance and monitors the interrelationships of daily life based on cultural-organizational consensus for the benefit of the country in accordance with laws that play in favor of understanding between human beings.

We are all different, and that makes us unique on the planet, capable of interacting from the lightest to the darkest skin, from any cultural, social, and academic level, appealing to the reconciling diversity of understanding to achieve happiness for all. From a gender perspective that emerged in the 20th century, as a necessary and pragmatic approach in daily life to improve the well-being of the relationship between both genders, there is also the opportunity to interact on equal terms with the aim of contributing to the development of the society for the common good.

In summary, it is necessary to ask ourselves: Is it possible to manage our emotions to instruct culture of peace? In this regard, Goleman responds positively, pointing out that the activation of the human mind, guided by a good peace mediating education, finally generates positive values and attitudes such as tolerance towards others. Therefore, "teaching and learning pro-social attitudes and virtues such as altruism, cooperation, systemic thinking and openness towards the other leads to common well-being" (Newton, 2012).

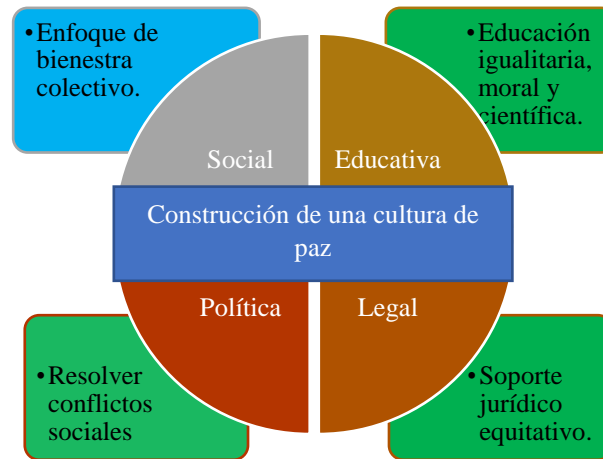




### 3.4 Proposals to build a culture of peace

Figure 3

*Construction of a culture of peace*



Religious preaching through Christ also stimulates massive reflection on the treatment of others, it is therefore a policy that should never be left aside when building and/or developing human quality. At this point, the spirit of the ethical teacher must also be in alliance with the extraterrestrial, with what generates religiosity in the individual that ends up turning him into a competent manager of intercultural relations and a builder of social peace by modifying the internal attitude of the individual to be (Galtung, 2011).

What it is about then is to eradicate violence and its different social ramifications reflected in aspects such as economics and corruption, better yet, preventing violence is what it is about accepting its existence in the first place.

as something uniform but complex, diverse and contextualized. Then the causes of violent acts must be sought, bearing in mind that there are no typical people. Violence is nothing more than the visible act of a conflict escalation that has not been satisfactorily resolved through a process of relationships where people intervene directly and indirectly and where the confrontation of interests generates a host of problems (Soriano, 2009, p. 327).

So, we ask ourselves: In what spaces do we build peace? In real and virtual life? We respond, in all possible spaces and experiences, in study halls, in the space of the family and the territory of society, following a single path capable of taking us towards sustained development as a global imperative, coinciding with the ideas de Gandhi (2013) "There is no way to peace, peace is the way" (p. 21), pushing us to propose paths to resolve conflicts of all intensity promoting peace strategies, we raise these proposals as a hypothesis, open to discussions heights, merging the practical and theoretical dimension. And a strategy for peace is knowing how to carry out win-win transactions, which implies, among other things: strengthening cooperative group work.

On the other hand, UNESCO also calls for social equality that goes from classes to gender, all this through a new mentality of man with a view to the future. With this, it invites the teacher to peremptorily exercise from the educational territory a redesign and management of multidisciplinary action mobilizing society, calling this all

for peace, in which peaceful marches and festivals are carried out in favor of world peace and commits to representative and famous people such as athletes, writers, artists, intellectuals, (social models) influencers, youtubers, businessmen, scientists and political leaders with high moral standards to raise the same flag and clamor.

- The pedagogue raises his banner, heroes and heroines of peace, which modifies our paradigms of the cult of "heroes" who shed blood, paid tribute, and carved in marble in the streets and the pages of history, replacing them with names of anonymous people who lavish love on humanity, as Malala Yousafzai asks us, let us educate every child on the planet to build a true culture of peace.
- Empowers moral cooperativism through active inter-institutional synergy, putting into action collective mobilization, crusading for peace, where the profitability generated by the culture of peace is propagated as opposed to the balance of conflicts throughout the planet. Municipalities, companies, private institutions, universities, and all associations in favor of good living consciously assume this crusade.
- Implement, according to Ortiz (2015), "as a guide and counselor; the teacher must be a conciliator par excellence with a great capacity for listening and respect for the other." Thus, as a mediator and great conflict negotiator, the ethical teacher encourages the creation of peace observatories using virtual means for peace evaluation and good harmonious practices from the university space and the ministry of justice.
- Considering that peace is a necessity, the greatest challenge of the indulgent teacher is to sow, and co-create family peace, as suggested by Bucay (2020) as the neuralgic key of humanity, which is based on tolerance and listening with generosity, patience, and kindness to avoid prejudice, verbal aggression and physical attacks. This nuclear peace generates a predisposition to forgive by focusing on sincerity and fidelity.
- Commit to the Ministry of Education the execution of itinerant coach workshops aimed at the entire community of the educational system called Inner Transformation proposed by Calle (2019), who suggests it under the motto: "observe me, get to know me, discover what I have to eradicate to change myself, achieving a transformation and self-realization".
- Take advantage of the masterful traffic of social networks that keeps the digital generation absorbed, creating social networks of peace through platforms, programs, and promotional videos of motivation towards peacemaking it viral. Open spaces for positive debates and contests that encourage the practice of peace, tolerance, and friendly living, reward good practices in these networks, strengthening sensitivity towards the other with the aim of germinating a new human space towards the unconditional love claimed by Naranjo (2015).
- Promote a formative and comprehensive education based on critical, systemic, and conscious thinking in the educational system to generate citizen confidence through the different subjects as transversal content called awareness for peace.
- Let us be reborn from our comfort zone; let us bet on utopia as a means to prosper, this one that Mayor (2011) maintains, "realists have never done anything, they have never changed anything because they accept reality." It is about never letting the dream of a better world where you can breathe the warm air of life and freedom.

- Establish schools of peace as a compulsory subject in the educational system, from basic to postgraduate, as the central nerve of the global educational system, executing festivals of values and democracy based on equitable conditions.
- Promote master's and doctoral degrees, chair of peace, considering that the United States of America has more than three hundred postgraduate programs in different disciplines. In contrast, Peru does not have any aimed at training critical, respectful people capable of resolving conflicts.
- Create a line of research on a culture of peace where conferences and social and intellectual events are held and promoted.
- Propose synergistic alternatives with political actors, congressmen, mayors, political peace governments through legal regulations that promote peace, tolerance, respect for diversity, the other, the rule of law, signing agreements or treaties of harmony, personal and social inviting to reflect on the power of forgiveness, executing a festival for peace, as a state policy of each locality. As Jacques Delors (1996) pointed out, true pedagogy has the purpose of guiding the entire society, without any discrimination, towards the development of all its abilities to their maximum expression, potentiating the creativity of the individual and making him responsible for his actions and his objectives. That is, towards new mechanisms of acting in their environment.

#### 4. DISCUSSION

There is a severe problem on the part of university institutions in controlling teaching ethics; the regulations are not clear in this regard, so cases of plagiarism continue to spread among other anti-ethical behaviors of university teachers. Why is an ethical teacher necessary? Simple, because this is the starting point to generate an education for peace, understanding this as social welfare that transforms the violent behavior of man in all its senses and catapults him towards a new era of teaching-learning, where unlearn the old negative behaviors and learning the new positive ones become a constant task.

Social engineering has been developed as an important issue in which the teacher is considered an essential ethical actor for the homogeneous construction of peace. The teacher assumes the role of builder of the new future through good pedagogical praxis and allows himself to be the mediator between the internal and external peace of each student in his charge, thus generating a transforming whirlpool of lives and society towards peace as the axis of humanization.

Finally, another critical point presented as a result is that the culture of peace is exhibited as the goal that must be reached, understanding culture as a homogeneous and systematic movement that persists indefinitely and has solidarity education as its root of action. Where man does not understand social or racial differences and full freedom becomes a natural situation.

There is no doubt that the teacher presents himself as a social and political leader in each space that participates. Therefore, he must necessarily be a person of integrity and ethics to be able to impart a new education and, consequently, form or build a contemporary society. Where peace, equality, and freedom are pillars of the new behavior or human culture.

Miras & Longás (2020) clearly state that the academic leadership of a teacher should not be confused with the principal leadership that this presents since ethical leadership is the starting point and, therefore, more critical for a good teacher-student interrelation, therefore, becomes an irreplaceable virtue for the teacher. That is to

say; both authors place above the pedagogical value of the teacher, the ethical value they possess to be able to stand in front of other people eager to learn not only what is new but also the positive aspects of man for his transformation.

Reaching a world of peace requires serious, joint, and efficient planning by those who are mainly in the political field. Its construction is a constant social exercise that has as one of the main actors the teachers and their solidarity and inclusive education policy.

Thus, there is talk then of joint social responsibility with some visible leaders at the head, where ethical value plays a fundamental role. "In this sense, the teaching identity can be guided by ideals superior to mere pedagogical compliance" (Izarra, 2018, p. 10). That is to say; the teacher must therefore forget that his work falls exclusively on teaching but rather co-create awareness that this is the engine of social change.

## 5. CONCLUSIONS

Ethical teaching is it obliged to exercise an ethical pedagogy in a digital generation, millennials giving way to generation X, where the social engineer has the opportunity to be a builder, conciliator, and mediator of peace, accepting others in spaces such as school, family and society?

Raising awareness and massifying paradigms or models, educating a tolerant generation capable of successfully facing educational difficulties to achieve equity and peace goals, and making society the protagonist of a global change is the task of the ethical teacher as one the main actors.

The result of the research proposes to reflect in the light of science, rethink educational policies, equip the teacher's moral heritage and redesign experiential, collaborative strategies, committing the entire society, co-led by the ethical teacher with a view to Human Rights, seeing the other as oneself.

Finally, constructing a culture of universal peace is possible and peremptory if we intend to prolong our stay on earth. Perhaps it is necessary to preach this new worldview, religion, and culture of peace, throughout the educational system, family, and spaces of society to achieve the survival of the human race in the hands of everyone.

We are all participating observers of reality but stimulated by the project of being human as a whole, through self-observation, knowledge, and recognition, of ourselves and of the other through the construction of new shared and collective paradigms through the dialogue and the peaceful resolution of conflicts.

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